The Western Conference Unitarian

NOVEMBER 1910

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

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The Churches of the Western Unitarian Conference.

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CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd, N. E.

DAYTON—First Unitarian Church. Services at 3 P. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

SALEM—Unity Church, Pioneer Bldg., Garfield Ave. and E. Main St. Hour of service, 11 A. M.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry Wilder Foote.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, R. F. D. 9.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy, 429 W. Lovell St.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2 P. M.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M.

CHICAGO—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

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The
Western Conference Unitarian

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50c a Year. 5c a Copy.

This issue of the Western Conference Unitarian is being prepared for the printer while the editor is making the rounds of the State Conferences, several of which are herein reported. The opportunities for effective field work disclosed at the Conferences already held make him even more willing to give up the editorial page to the Treasurer's appeal to the churches for a special contribution to wipe out the deficit. Effective field work means large travel expense. In the face of the deficit the secretary hesitates to answer all the calls upon him. If the churches wish more efficient service they must make it possible by their gifts.

The Board of Directors has authorized the Treasurer to send out a letter to the churches asking for an immediate special contribution to care for the deficit. It is hoped and expected that the response will be prompt and generous. The letter sent by the Treasurer is as follows:

"The necessary expenses of this Conference work have logically increased somewhat during the past few years in harmony with the general increase in the cost of all material things. In the year 1906–1907 $100 a year was added to the still inadequate salary of the stenographer. In the next year $120 was added to the annual rent of the quarters we have occupied for about twenty years. This year a further advance of $30 a year was made in the rent. These three items mean $250 a year of added expense. The expenditure has exceeded the receipts by a small amount in each one of the last four years and at the last annual meeting the reserve fund showed a deficiency of $500. It is not good business policy to allow the deficit to grow larger. To wipe it out now is easy. To let it increase will result in an irritating burden.

"The present deficit in the reserve fund is 25% of the total amount contributed by the churches last year. Since some of the weaker churches may not be able to respond to this call, it would seem wise for each church to make a special contribution of one third of its contribution last year.

"If this $500 is put into the Treasurer's hands this fall it will not only bring the reserve fund to its normal amount but will add $25 a year interest to the Conference revenues.

"The whole matter is one of sound business policy that is a vital element of the work that the Conference is doing and which is of direct personal value to each church and each one of its members. If every member in every church understands the situation and gives even a small sum, the amount can easily be raised. It is, of course, understood that such contribution should not be allowed in any way to interefere with the regular annual contribution to the Conference treasury. Nothing would be gained by robbing Peter to pay Paul. We are all equal partners in this work and increased dividends will result from a small increase in the investment."

From the Pew to the Pulpit.

BY J. E. WILLIAMS STREATOR, ILL.

"From the Pew to the Pulpit" is the subject assigned me by the committee. When the subject was received by me two of the churches in my town were rent by conflicts between the pew and the pulpit. I had been consulted in both cases as a friendly outsider, and it is natural that my thoughts turned in the direction of the causes of conflict between laity and clergy when I came to prepare for this discussion. When I came to reflect on the situation I saw that nearly every church in my town within the past few years had passed through a similar conflict, and they all still show the scars of the struggle. And so I thought it might be well to devote an hour to the relations of the people and the preacher, and see whether or not a fair and frank discussion of some of the more common causes of difference might not be made to yield a profit.

THE MEASURE OF INSTABILITY.

On looking over the ground in my town, I found one prominent exception to the rule, one church in which there had been no conflict between the preacher and his flock. That church, as you will readily guess, is the Roman Catholic church. For over a quarter of a century its priest has lived among us honored and respected, and he will probably end his days in the same charge, and no one will dispute his authority or suggest a change of preacher. Using the Catholic church as a base line we can see how far we have departed from the original relation of priest and people. The church that has moved farthest from the old church is the one that shows greatest instability in that relation, and for a perfectly natural reason, namely: the movement has been away from authority and towards democracy, and democracy, as we interpret it, means the equalization of men; the making of layman and preacher of equal authority in matters of conscience and religion.

THE MINISTERIAL NEXUS.

Now this works a peculiar hardship to the man in the modern pulpit. Just in the degree his church has moved away from the old standard he is shorn of the power of tradition and institution, and is compelled to rely on the strength of his lone and naked personality. He must stand up in his pulpit and by force of his own speech compel the attention and loyalty of a heterogeneous mob which may have no other power of cohesion. He must daily give out his life force in lavish streams to cement the divergent units of his congregation which probably have no bond of union other than that afforded by the personality of the preacher. It is a tremendous strain to put on a man, to reduce all the elements of his own nature to a plastic flux, to convert his heart's blood into a coagulum of cohesion, to raise the fires of his brain to a melting heat, to fuse together the refractory elements of his congregation into some semblance of unity. That is the penalty of the modern pulpit. That is what it costs to be a minister. He must cease to be an individual; he must be a nexus, a connecting link, a bond of union; and that means that his own angularities, individualities, and misfits must be subdued or effaced. It is a discipline to make a man Christ-like if he have the strength to remain sincere while pliant, to retain his freedom while yielding his will in the service of the social group. That so many succeed is a tribute to the essential fineness of our human nature at its best; and for those who fail there is no reproach, only regret that the intrinsic difficulties of the office call for such unavailing sacrifice of labor, of effort, often of a life's career.

TWO CAUSES OF CONFLICT.

Now let us turn to a consideration of some of the more common causes of friction between the pew and the pulpit Looking back over the experiences of the

Protestant churches in my town, I find they can be grouped under two heads which I shall call:

1. Reaction against excess of preaching.
2. Conflict of divergent views.

In the first group I have in mind the case of a preacher of more than ordinary fluency and force. When he first came his oratory made a stir in the community. His church was proud of him; leading members made it a point to brag about him, and to urge outsiders to go and hear him. In three years the enthusiasm had waned; in five years the leading members who had urged outsiders to attend withdrew their support; in seven years he found another pulpit, after having overstayed his welcome by two years, and having reduced his church in attendance, in income, and in working power.

What had happened? Had he deteriorated in speaking power?

Not in the least. If anything, his power of utterance had grown stronger. Many excuses were offered by dissenters for their dislike of the minister, but few of them knew what ailed them. What had really happened was that they had gone up against a psychological law, the law of surfeit, which may be plainly phrased thus: The nerve that is tickled too often will after a while lose its power to respond.

THE LAW OF SURFEIT.

There are a few gifted men who have such depth and fertility of mind that their power of stimulation seems well nigh inexhaustible; but they are very rare. The average man and the average congregation will lose their power of stimulation and response within a limited time, depending on the individual and the circumstances. When that time comes there will be uneasiness, friction, and finally coldness, and all kinds of excuses will be offered but the right ones. Reproaches will be made, faults will be found on both sides, when there is really no just occasion for fault or blame. The preacher is making better sermons than ever, but the congregation has lost its power to respond to them. Indeed it seems as if the higher the power of the sermon to thrill, the lower its power of continued stimulus. The mind educated to expect a high moral or religious thrill will not be satisfied if deprived of its customary stimulus, and it does not lie in human power to keep up the pressure every Sunday over a long period of time. And so disappointment and satiety ensue; the preacher is accused of slighting his work or declining in power; the inevitable break finally comes, leaving the church divided, and sending the minister away with a sense of unappreciated and ill-requited effort.

THE REMEDY.

What is the remedy? Obviously it is such a one as will diminish the exhausting interaction between the minds of the minister and congregation. How is this to be brought about? I have suggested to the ministers in my town that a good way would be to hold separately a morning service only, and all join in a union meeting at night. This would cut the preaching stress in two, and pave the way for church unity. The demand on a preacher for two sermons a Sunday is a barbarity. It is a relic of the time when the people couldn't read the Bible and the function of the preacher was to expatiate on the sacred text from Genesis to Revelation, and keep it up from one year's end to another. Now people can read the Bible for themselves if they want to, and the man in the pulpit must give new life, new thought, new stimulus, if he is to hold the attention of a congregation which is becoming more and more indifferent to religious teaching.

If this is true of the orthodox church and its ministry, how much more desperate is the case of the liberal church. Here the minister stands absolutely on his own feet. In his own brain or nowhere must he find food for sermons. No Bible, no church doctrine, no denominational tradition can furnish him his material; he must literally feed his people on his own nerve, and brain, and heart; he must undergo a veritable transubstantiation, more real than the Eucharist of the Catholic mass. That so many succeed in performing the miracle at all is the wonder, and not that they fail to

real end or object. We need to remind ourselves frequently that the supreme end of our life is just manhood and womanhood. That we are not so much in this world to seek wealth, honor or ease as we are to seek an end beyond them—strong and fine character. This is a well-worn platitude which few people ever take seriously. Perhaps no one ever will take it quite so until like the Prodigal in the Parable, he has worn out the swine field and eaten of its very husks.

As we look back over the years does it not seem that every experience has been something to help us discover ourselves? What else can the whole strange drama of life really be for? Apart from this thought it has for me but little meaning. We read in the Old Testament of a young man who saw such visions and dreamed such dreams of a land that would yet be shown him, that he left home, kindred, everything to go in search of it. I imagine as he started how he made his mental pictures of its mountains, valleys,streams and flowers. As he journeyed new experiences came to test and try his mettle. Undreamed of difficulties arose, dissatisfaction among his herdsmen and household, death with its mysterious messages, and through all these experiences he discovered a new and larger self—a soul that could not be content with any promised land, and so he exclaimed "I seek a city which hath foundations." That was just Abraham discovering himself,—his real self. The same thought is reiterated in the New Testament's classic parable of the Prodigal Son, whose experiences all seem blessed because at last they brought him to himself, and because through them he discovered who he really was. These are ancient stories, but the same thought is reiterated in the latest blood and thunder novel I chanced to pick up. The hero was a young man who left our metropolis and journeyed to the Pacific coast, spurred on by golden dreams. He was "salted" several times, as the old miners say. The claims did not work out. He lost his money, lost his reputation and his fellows said he was ruined. But the man was really saved. He had not found gold, but he had found himself and that was so much worth while that it left room for no regrets. Will the struggle for existence ever be done away? If it ever is, will not life stagnate—cease? Through the millions of years that man has been in the making the primary emphasis we know has been on the physical life and the struggle for existence. I think it will continue to be there, must be there. Fortunately, through our very experiences we at last discover ourselves and then we know what it is that we consider as really the man.

It apparently takes some experience to teach us that it is not those things which we have in common with the most of ani mated creation that flies or swims or crawls or walks, that makes our real manhood. We know we have all those same appetites and passions, by which these maintain life, fight off their enemies and secure in the struggle of life the means of existence. But everyone of us at last leaps beyond all these to reason, prophecy, poetry, imagination, purity, self-denial, super-sensuousness, to find what constitutes our real manhood. Look at the schemes we have all laid out for ourselves—avarice, pride, vanity, ease! Is not that what the young man means by "Seeking his fortune?" Life is so planned that none of these things either last or ever satisfy. If they did or could, the drama were at best but a farce, too cheap to be even interesting. If we could remain content to be only mechanics, merchants, preachers, or presidents; then life would not be worth the trouble. We refuse to be permanently satisfied with toys however beautiful, with things however fine, and the universe is so adjusted that through all our experiments we at last discover ourselves. For this fact I am more glad than I can say. It is natural that something should be dangled before the baby to inspire it to walk, and the world is full of toys. A doll, a dog, a rifle, a horse, a sweet-heart, a house, an election to office, wealth, influence, appreciation, honor, worship! Oh, what dreams! But even when they all come true they are all at last too small, inade-

quate, for the growing soul. That must find in ITSELF or nowhere, the real life that makes joy, peace, heaven. We seem to be here for the purpose of outgrowing the idea that we can make ourselves happy by taking scalps, or getting possessions, or owning things. We are here to discover our real selves and there-in find the unadulterated bliss of living and becoming. With this thought in mind, what matters it whether the way be smooth or rough, experiences hard or easy? What can anything do to us at last except to teach us to find ourselves and know our real divinity?

The New Authority.

REV. A. R. VAIL, URBANA, ILL.

Decade by decade have we Unitarians been driven from one high tower of authority to another. Channing was fortified under the shelter of a Supernatural Christ. He trusted his reason as far as that Christ allowed. Theodore Parker saw Channing's fortress crumble into ruins and helped on the work of destruction. Then he retreated to the stronghold of transcendental idealism and its supernatural intuitions. His voice thundered out the demonstrations of philosophic reasons until orthodoxy grew pale. Liberals thought he had demonstrated the existence of God and the absolute truth of pure Christianity as he would a theorem in geometry. They laid aside the Bible of the Hebrews for that of German philosophy. But philosophies come and go like the seasons and soon Theodore Parker's was abandoned. Yet some form of rationalistic idealism has been our authority for fifty years. Today, however, the new pragmatic philosophy is laying this resplendent citadel in ruins. Our deductions from on high are the laughing stock of all the new philosophers. The question of course is not settled. But the fact of the conflict has destroyed the authority of philosophy. The last century has made one thing clear—we cannot demonstrate the truths of religion by the arguments of reason.

Nowhere is the desperateness of the situation so vividly felt as in university circles. Here students steeped in science and philosophy become utterly bewildered by conflicting opinions. The more brilliant the students the more acute is their skepticism.

Jesus' Christianity is a Gospel beautiful in its simplicity and sublimity. But how can we persuade men to believe it? We have lost the sanction of pope, of infallible scripture, of miracle, of philosophy. Never in the world's history were religious teachers so in need of an authority. Where shall we turn?

Our most profound theologians are pointing the way. We must lay aside transcendental syllogism and meet science and philosophy on their own field of experience. Empiricism is commanding the intellectual world. Every year more thinkers are settling down to the conclusion that there is only one high road to knowledge; that is the clear path of experiment and induction. Philosophic argument is shifting sand; demonstrations from experience are eternal rock.

Can we not put our gospel on that imperishable rock? It will mean the rephrasing of our religion into the form of natural laws. It is natural laws men demonstrate by experiment. Fortunately Jesus did this work nineteen centuries ago, so far did he step ahead of his age. The beatitudes are a collection of natural laws; so also is the major part of Jesus sayings. "It is more blessed to give than to receive. Seek and ye shall find. All things are possible to him that believeth. He that loseth his life for the Kingdom of God shall find it." He published natural processes just as surely as did Darwin or Huxley. And he cried just as clearly; if ye doubt my words why do ye not prove them for yourselves? Or course his laws pertain to an inner, unseen world. Here natural scientists often blunder. From long absorption in the world of the senses they imagine

there is no verification save through a microscope, or a test-tube. To Jesus who lived in the spirit world such materialism was inconceivable. The laws he proclaimed often affect the world of flesh and fields. But they operate primarily in that of the mind, the universe in which we as spirits live. They are sequences of spiritual causation. Would a man know, let him enter the laboratory of the soul, try the spiritual experiment, prove for himself the laws of Jesus, whether they be false or true. We can never know the truths of Christianity until we verify the beatitudes, verify every saying in the Gospels with ceaseless striving and unflinching veracity.

The appeal to spiritual verification must be confident and absolute. How can a man who has never seen the spiritual facts pass judgment upon the spiritual laws? What though a scientist possess all physical knowledge, if he has never lost his life for the Kingdom of God how can he appreciate the law of love? Can a skeptic know the rewards of faith, or a lover of quarrels the joys of the peace-maker? Only the pure in heart see God; there is a law, as Emerson says, like the law of gravitation. How may a philosopher who is irritable and selfish open his lips concerning the existence of God? He has not even performed the first step of the experiment. How can he know what unspeakable worlds of reality the pure in heart may discover.

There is only one way to overcome the doubts of the age. That is to win, if we may, the clarion voice of experience. It is worth more than all the arguments of Kant and Plato. Every one believes there are diamonds in South Africa and beauties indescribable on the heights of the Himalayas. We trust the words of the men who have been and seen. Jesus and a splendid galaxy of disciples declare they have been in worlds more rich than all the diamond mines of earth, ascended heights besides which the splendors of Himala summits are as the mere pale phantasms of a dream. They entered that upper world while in bodies of flesh by following spiritual laws. They hungered and thirsted for perfection, prayed, knocked at the door of the soul, risked their life on the vision of faith, lost it in the service of mankind. They followed Jesus' laws and there appeared in them a glorious development toward what experience proclaimed priceless. They became so vast in consciousness, so strong in spiritual power, so world-embracing in their love that some of them believed they had been deified. Lo, as they performed the steps of the sublime experiment they found heaven on earth and at times of utter purity almost saw God face to face. What more proof did they need? They were willing to die for their certainty.

If we can persuade men by the authority of those prophets who are the mountain peaks of the world, and by our own experience to try the beautiful venture of love and faith we can conquer the world. The doubts of philosophic speculation will fade as a day that is past. Of course there will remain an unutterable mystery beyond the skies of our vision. But this is true of all science. We demonstrate a small circle of spiritual laws; without are the heights and depths of the unknowable. Yet, in the field of inner experience we uncover laws as immutable as any Newton ever proclaimed to an awe-struck world. Here are facts eternal as God. Before these truths the speculations of men must bend.

The Truth Which Makes Free.

REV. HORACE WESTWOOD, YOUNGSTOWN, O.

Pilate's question "What is truth "has oft been repeated by us all. To many like the Sphinx, truth has apparently vouchsafed no answer, and yet to the soul who searches with sincerity of purpose and purity of motive, the answer will not be denied. The riddle of the ages unfolds itself to the pure in heart. while to the triflers in life, its mysteries are forever sealed. To all save the earnest

soul, truth remains the insoluble riddle.

Truth is not the formulated creed and doctrines of the churches, nor must truth be confounded with philosophy. The former may be the sincere expression of sincere men concerning the experience of reality, but they can never be reality itself. As expressions of experience they are entitled to our respect, but they are the language of the past, and we cannot place the growing vision and experience of the present into the formulated creedal expressions of centuries gone by. Philosophy, while it broadens one's mental vision and deepens the spirit of toleration, often ends in a note of interrogation; and though it may be a means of approach to truth for many, yet it is not truth itself.

Why do we make the mistake, I wonder, of regarding truth as something which is entirely of the intellect We esteem it as something which is to be reasoned about and speculated into, instead of something which is to be lived.

What time has the busy mother, heavily laden with household cares, with the needs of children and the burdens of the home,—to speculate about reality? What about the great army of toilers in the factories and mills, in the great hives of industry, burdened with the struggle for existence; what time have they to search for the solution of the riddle of truth? What chance has the son of the soil, who with horny hands wrests from mother earth the food of nations, toiling from dawn to dusk with the sweat on his brow; what chance has he to intellectually conceive and perceive "truth?"

We thank God for every emancipated intellect, but let us pray that we may never fall into the fallacy of thinking that the gospel for the age is one of intellectualism, for if it were it would not be a gospel for all, and it would mean the damning and warping up of millions of lives. Intellectualism possesses no balm for the soul wounded with the consciousness of guilt. It brings no healing and no hope to the soul smarting with defeat, and crushed with the burden of life. It brings no emancipation to the heart struggling for freedom from prejudice and passion, and possesses no power to lift the soul above the cares and the worries of life. Even the greatest minds cannot conceive truth in its entirety. It is fatal to suppose that a correct intellectual perception will make men free. It does not. Often clear mental vision engenders conceit, and thus closes the soul's vision to the highest truth.

What then is truth? It is not something which is cold and abstract, but warm and vital. It is not something away off, hidden in the recesses of the mind, BUT A POWER HERE AND NOW, which takes hold of man and makes him free. It regenerates his life and purifies his motives, because it is incarnated in his being. It is in this sense that Jesus is made to use the expression "And the truth shall make you free." The writer of the fourth gospel personifies Jesus as truth, in the words, "I am the way, the truth and the life," and pictures the whole mission of Jesus as a "witness to the truth." The close relation truth bears to life is shown right throughout this gospel especially in the words "If ye abide in my words, ye shall know the truth." In other words, to live in the spirit of Jesus is to know the truth. The avenue to truth is the avenue of life, and the right kind of a life and spirit will bring us into the truth.

Jesus was not an abstract philosopher. He was not a psychologist or metaphysician. He prepared no elaborate thesis to justify his statements, for he needed none. He spoke out of the facts of his own inner consciousness and experience. After all, the religion of Jesus, the facts of his experience which form the basis of his teaching, are very simple. Its central pivot was God. To him, God was the ultimate reality from whom all proceeded. He was the source of all life and power, of all knowledge and wisdom. God was a providence kindly disposed to humanity. He was the great Father of all. The great consciousness pulsating in the life of Jesus was the Humanity of God. Arising out of this was the conviction of Man as God's child, and in every man he saw a Son of God. To

him, humanity was heir to all the power and bounty of the Universe, and his life was one great appeal to mankind to claim their heritage, their heritage of a "more abundant life" the life with the freedom of the Spirit of God.

Religious experience was the indwelling presence of God in the human heart, it was communion with God. To Jesus, the ideal state of the kingdom of God was the consummation of this union. His prayer was "that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us."

"Blessed are the pure in heart, for they shall see God." The pure in heart see things that are hidden from the wise, for they have that native freedom of spirit which spontaneously arises to communion with the divine. The great fact of all religious experiences is the reality of God. To enter into this reality is to enter into the freedom of the life of God; in other words—to know the truth which makes men free.

This is the simple gospel of Christianity. It is the gospel of a boundless life, the gospel of freedom. It is the good message of eternal progress. On and on, upwards we climb into the mysterious eternities beyond, and still on we go, deeper and deeper into the fullness of the life of God. This is the gospel to take to all classes and conditions of men. To the man torn with the consciousness of sin, and shamed with the sense of guilt; to the woman who has fallen by the wayside, it says—"Go and sin no more, arise, and enter into the life which is rightfully yours." To the soul sorrowed and perplexed, burdened with the cares of life, it reveals a strength which alleviates the sorrow and helps to make the burden lighter, for it clothes him with the consciousness of his own divine strength. To the heart aching with doubt, and crushed with the riddle of being, it brings relief, for the consciousness of God brings the truth which makes men free.

Here is our message for today: "The truth shall make you free." The life of God is your life and mine, shall we not enter therein, and find that freedom and rest which belong to us as, the sons and the daughters of God.

Running Comment

JOHNSON BRIGHAM, DES MOINES, IA.

Josiah Strong, President of the American Institute of Social Service, says that "when we recognize an immanent God, organizing the world into his Kingdom, then all things animate and inanimate are seen, like the Scriptures, to contain a revelation of him, and all natural laws are seen to be God's laws; so that a discovery in natural science may as reasonably call for a revision of our doctrine of God as for a revision of our doctrine of matter." He, too, is looking and reaching out after some synthesis, some larger generalization vast enough to co-ordinate all into one comprehending whole, that kingdom of heaven to be realized on earth as it is in heaven.

The Family Visitor, a Methodist magazine printed in New York, was born January 1st, 1825. Its editor, W. M. Stillwell, in his last issue printed a year later, pathetically tells the story of its failure. "When this work was first commenced," he says, the Editor had no idea of the time and labour it would require to carry it on"——the old story. Farther on he says: "During the year he has seen much of the vanity of those who like to be noticed in works of a public nature; and has learned that a periodical work, conducted with much regard to principle, will more effectually find its way among the world at large; and that satire, personalities, and a disposition to root out all religion, by professing to desire the establishment of PURE CHRISTIANITY is more likely to be encouraged than such publications as will inform the mind, and lead the soul to virtue and holiness." Another old story ever new, alas!

STATE CONFERENCE REPORTS.

MICHIGAN.

The Michigan Conference was entertained on Oct. 4th and 5th by the Unitarian Church of Detroit, of which church the Rev. E. R. Shippen is the minister. Though the time was limited nearly every phase of work undertaken by liberal churches was touched upon. The Conference opened with a sermon by Rev. Minot Simons on the "Conservation of Religion," a timely subject when so many are drifting away from orthodoxy and its traditions. It is now the unique opportunity for the Liberal Church to make good its claims and conserve a rational religion. We may do this by being conservative enough to "prove all things" and yet radical in that we "hold to that which is good." The spirit of this message and the principles announced showed the smaller audience a "belief" the leavening and uplifting of which cannot be estimated.

The sessions of the Conference were presided over by Rev. Joseph P. Mac Carthy, of Kalamazoo, first vice-president, in the absence of the president, Mr. C. S. Udell, of Grand Rapids, who is sojourning in Europe with Mrs. Udell.

The key-note of the entire thought of the Conference was struck by Rev. Lee McCollester, minister of the Universalist Church, Detroit, who, in bringing greetings, said it was our duty henceforth to promote deeper and deeper spiritual life rather than to give time to discussing dogmas and issues which have died a natural death and need no longer trouble anyone.

Mr. L. G. Wilson, of Boston, secretary of the A. U. A. and Mr. Ernest Smith, of Chicago, secretary of the Western Conference, both emphasized the necessity for the development of spiritual relations and pleaded for more active co-operation that we may meet the demands before us. Mr. Smith characterized himself as "an outward sign of an inward bond" of sympathy between churches which have a consciousness of a mission beyond and outside of themselves, a consciousness which must belong to a church before it can possess full life. The Western Conference is always short from two to five ministers and headquarters in Chicago are an absolute necessity that work may be done speedily and the field properly cared for. To this end co-operation must be active. The work is, however, more than denominational, it is broadly human.

The treasurer's report showed barely enough funds to meet present demands and not enough to branch out and do the work that could be done. The Michigan Conference has had for its special interest the work in Northern Michigan, and all were glad of another "outward sign," in the presence of Rev. B. A. Hills, who carries on the work there. He spoke in a most impressive way of the progress of the work and gave a hint of the difficulty of the field, which takes in four towns, by stating that 17 denominations are represented in these four churches. To harmonize these elements is his problem and he needs sympathy, his hearers felt, as well as financial aid as he presents to these varied elements the vital truths of religion.

After an automobile ride around the beautiful city Mrs. Emma Delano of Chicago, representing the Women's Alliance spoke on "The Ethics of Service," showing that with love for the cause their motive, and service their law, the women were working away and gaining strength of character for themselves thereby. The whole address was such as to clearly show the greatness of small things.

It was a privilege to listen to Rev. W. I. Lawrence, of Boston, the new president of the Unitarian Sunday School Society who appeared before the Western Conference for the first time. No Sunday School teacher could listen to his address on "Religious Education" without a resolve to aim for sympathetic, spiritual efficiency and to do everything to promote the reverent spirit which should characterize every Sunday school.

The following officers were elected for the ensuing year: Rev. J. P. MacCarthy president, Mr. Ralph Stone, vice-president, Mr. C. W. Hills, treasurer, Rev. B. A. Hills, secretary.

The only question before the Confer-

ence on which there was any discussion was as to the advisibility of shortening session. The vote of the Conference was that the session be lengthened rather than shortened, and that a program as "large and generous as possible" be presented for the meeting in 1911 which will be held with the People's Church, Kalamazoo.

JOSEPH P. MACCARTHY.

ILLINOIS.

The meeting of the Illinois Unitarian Conference with the church in Geneseo, Oct. 5th, 6th, and 7th was well attended locally and there were also present delegates, representing nearly all the Unitarian churches in the state. Ideal weather, generous hospitality, and most inspiring musical programs added much to the enjoyment of everybody. The keynote of all the meetings was sounded in the stirring conference sermon delivered at the first session, by Rev. J. H. Mueller of Bloomington. It was a portrayal of the foundations of our faith in the power of an immanent, victorious life—not only creative, but remedial and perfecting. The addresses of Rev. A. R. Vail and Rev. W. H. Pulsford at the second evening session on the competition of "New Thought" and the modern scientific outlook, followed up the thought of the Conference sermon, showing the hunger for such faith and the dawning realization of it. I can not take sufficient space in this report for definite comment upon the business sessions, resolutions, reports of churches, the morning devotional meeting, conducted by Rev. C. A. Polson nor the vesper service, conducted by Rev. James Vila Blake. They were all interesting and helpful.

The program as previously printed in the Western Conference Unitarian, was carried out to the letter, with the exception of the closing address. The Western Conference Secretary, Rev. Ernest C. Smith was present and gave a short address and there were present three visitors from other states: Rev. Lewis G. Wilson, Rev. Robert E. Ramsay and Rev. Manfred Lilliefors. The addresses on "The Church in Action" were practically suggestive and helpful. They were given by Mrs. Emma N. Delano, Vice. Pres. for the Western States of the National Alliance of Unitarian Women, Rev. Robert E. Ramsay of Davenport, Iowa, and Rev. Thornton A. Mills, of Rockford. Two other addresses, which called forth questions and an animated discussion, were "Definite Aims in Sunday School work" by Mrs. Morrasy of Sheffield, and "The Boy Problem," by Mrs. Lillian Deming, of Geneseo Probably no part of the program was more interesting to both ministers and laymen, than the address by Mr. J. E. Williams of Streator, on the subject: "From the Pew to the Pulpit." He showed first what he believed to be the most common causes of trouble between ministers and their congregations. Then gave his views of what might be done to either avoid or remedy such causes and their results. He closed with an inspiring vision of some future and greater expression of man's Religious Consciousness, centering in some, as yet unseen if not undreamed personality, who will represent for us the most perfect modern rationalism and the finest ethical emotion. Comments of delegates on their homeward journeys, all seemed to show that the conference as a whole had been for them a spiritual uplift and help.

FRED V. HAWLEY.

MINNESOTA.

"Behold how good and pleasant it is for brethren to dwell together in unity," says the Psalmist and he was doubtless having prophetically in mind our Unitarian State Conferences. For however these gatherings may lack in numbers, they excel in that fraternal spirit which makes every Conference a good and pleasant thing It was this element of fraternal unity and mutual appreciation which marked the Conference held at Unity Church, St. Cloud, October 11th and 12th. Only four churches were represented by their pastors and delegates, the meetings were attended only by the faithful few, and yet it was a helpful meeting, leaving its

blessing upon all who attended and exerting a good influence upon the church of St. Cloud which under the effective and faithful leadership of Rev. Dansingberg is steadily growing in strength.

The Conference sermon was preached by Rev. Lewis G. Wilson, Sec'y A. U. A., Boston on the subject "What do we mean by Worship?" The discourse struck a true cord and found a deep response in the hearts of the hearers. Certainly the vitality of our churches will ever root in the ability of the pulpit to arouse a true sense of worship. "Worshipping the Lord in the beauty of holiness" demands a life of wholeness and sanity. It reveals itself in the beauty of the trustful attitude in a holy selfless search after truth, the sweetness of appreciation, and above all the sacred service of man. On Wednesday morning the business session of the Conference was held. The little meeting developed into a rather informal but most helpful exchange of experiences and ideas, and good heart to heart talks. The word of welcome was given by Professor Shoemaker, Principal of the State Normal Institute at St. Cloud and a most ardent worker for the cause of liberal religion.

The reports of the various churches showed on the whole a healthful and encouraging condition. Especially interesting was the report from Nora Free Christian Church, Hanska, where Rev. A. Norman is most untiring to build up a strong and living society. Minneapolis and St. Paul are in fine condition and so as already mentioned is St. Cloud. Duluth reported progress in regard to the church building project and hopes to invite the Conference to meet there next autumn and help dedicate the new edifice. A new Finnish Unitarian movement has lately been started by Rev. Risto Lappala and his success seems to be well assured, as he has the use of a good church building and a great interest is apparently taken in his enterprise by the entire Finnish population of the city.

Rev. Ernest C. Smith, Sec'y W. U. C. spoke informally on "How can the Churches of the West be brought into Vital Fellowship?" He pleasantly intimated that the interrogative subject assigned to him was rather "diabolical" as it intimated that there was at present no vital fellowship existing in the West. But this was not true. Here was indeed fellowship and it was vital, too, only there was not enough of it. What the churches needed was not more mechanism but the old well applied. The heart of this mechanism was the Chicago office and its secretary. Through him the churches might come into a more vital touch with one another and be brought into more effective co-operation. All that was needed was a slight increase in the annual contribution of the churches to the Western Conference in order to enable the Secretary to do more personal mission work. It was certainly delightful to hear the ring of healthy optimism in the words of Mr. Smith, and if only the churches could have his personal touch, they would, I am sure, gladly respond to his call for more money.

Rev. Lewis G. Wilson the next speaker limited himself to calling attention to the varied work of the Association and brought to the minds of his hearers the need of "larger sympathy of the churches with the faithful work of the officers of the A. U. A." It would seem that there is abundant sympathy for and appreciation of the splendid work of the Association in most of our churches, and all that the churches in the west need is simply more of that same personal touch about which Mr. Smith spoke.

In the afternoon Rev. Geo. R. Gebauer, Duluth, spoke on the subject: "The Sunday School as Part of the Public School System." The object of the paper was to arouse "thought and talk which it did. Our children fail to get in school the knowledge which is most fundamental to liberal education. Without a fair acquaintance with Biblical literature no one has any claim to intellectual culture. The attitude of our Public School System in this matter is wrong and deplorable. We must have a change. If religious instruction can not be given in school, let the school at least recognize the efforts of the churches and make a fair knowledge of the Bible conditional

for admittance to the higher grades and College. This would make the Sunday school what it ought to be, school on Sunday and an annex to the Public school without mixing the too.

Mrs. Alfred Jaques followed with a paper on "The Work of the Modern Church from a Lay Point of View." She said in substance; "While the object of our existence may be somewhat doubtful to us, we feel fairly certain about some of our duties. The sincerity of our worship of God is measured by our service to man. The mission of the church is twofold, to teach truth and to inspire right action. Often the churches are losing their lives by trying to save themselves. They will avoid the vital issues of the day for fear of disharmony. But every duty is Christian duty and nothing should be kept from the consideration of the church which makes for public welfare, as for instance the great liquor problem. The church should here be on the side of right even at the cost of disharmony. The paper was not discussed, but everybody appreciated its noble spirit and the truth it brought.

At the evening session Rev. John D. Reid, St. Paul, very appropriately gave a most stirring and searching address on "Theodore Parker," which was highly commented upon. Rev. W. M. Backus followed with an excellent address on "The Unitarian Church and the Spirit of the Age." The spirit of the age is scientific and has influenced all departments of life and thought. It has made philosophy pragmatic and religion practical. We look today for fruits, but Unitarianism does so in the large comprehensive way of the philosophical scientist. As a church we accept the facts of science and are guided into larger truth by the all prevading idea of evolution. In our endeavor after truth we have but a small following, but we must not be discouraged but look upon our work as the privilege of the few.

It was a noble, deep and withal helpful word and well befitting the closing of the Conference.

GEO. R. GEBAUER, Sec'y.

IOWA.

October has again made good its claim to be a good month for Unitarian Conferences. The Iowa meeting held in Davenport the 13th and 14th was made cheery by two days of golden sunshine and balmy air. It was small in numbers, but I find as I look at the list of delegates it was the largest Conference we have had for many years, and in spirited discussion, in clear cut, strong papers and addresses, in cordial hospitality, in good cheer, and generous fellowship, it was one of the best. Many of the "old guard" were absent, Rev. Mary Safford of Des Moines, and Mrs. Emsley Adams of Mason City, were especially missed, but Rev. Arthur Judy rejoiced the hearts of old friends by coming for the last half-day's session.

New inspiration was given the crowded hours by the presence of Rev. H. H. Burch of Humboldt, and Rev. R. P. Doremus of Barnstable, Mass. Mr. Burch is a recent recruit to our ministry from the Trinitarian Congregational Church.

Rev. Ernest C. Smith of the Western Conference and Rev. Lewis G. Wilson of the American Unitarian Association, spoke at the evening meetings and often added a telling word in debate Mrs. Emma A. Delano brought a message from the Alliance and Mr. Thurlow Taft from the Young People's Religious Union. It promises well for the future when a college boy will come to a meeting of this kind to speak of the young man's interest in things religious. Rev. D. M. Kirkpatrick of Geneseo, whose presence and word are always more than welcome in the Iowa Conference, spoke on "The Study Class." Prof. Edwin D. Starbuck's paper on "Temperament in Religion" was one of the most significant utterances of the meeting and should have had more time for discussion.

The automobile is given as one reason for the non-church going habits of many people, if it be, indeed, the guilty party, it is only fair that its friendly aid should help to make comfortable and enjoyable a church convention.

To be met at the close of a wearying journey on local trains, to be taken at once to the kind hospitality of a Davenport home was a luxury not common to the Iowa Unitarian minister.

A unique feature of the conference was a supper given the men delegates by the men of the church. At the next conference the women delegates will probably demand a similar attention. The formal opening of the Conference was not until Thursday afternoon, Thursday morning being given to the board of trustees for business purposes. At this business meeting the spectre of the ever haunting problem showed its head:—"State Autonomy or Dependence on National Association, which shall it be?

It has never been the custom of the Iowa Conference to hush up difference of opinions, there is always the freest and frankest expression of individual thought, the vote is taken, personalities are forgotten and the next resolution or order of business claims its place.

The opening paper on "The Right to Believe," by Eleanor Gordon, Secretary of the Conference, applied the pragmatic method to the consideration of some of the great questions of human life. The paper by Mr. Burch on "The Culture of Childhood" was one of the best of the Conference.

Both evenings meetings were platform meetings. This seems to be a favorite sort of evening entertainment at all of our conferences and for a change the writer suggests that in the future, for a while at least, one evening should be given to one speaker who shall be given time enough to make good some thesis of importance.

ELEANOR E. GORDON, Sec'y.

NEWS FROM CHURCHES.

OHIO.

DAYTON.—First Unitarian Church. On Sunday, October 23d, this church extended an unanimous call to Rev. T. H. Marshall to become its pastor. Mr. Marshall has accepted the call and takes charge at once.

MICHIGAN.

JACKSON.—First Unitarian Church, Rev. A. B. Curtis. On Monday evening, October 3rd, Rev. A. B. Curtis, formerly of the Universalist and Congregational Fellowships, was installed as pastor of this church. Rev. Henry Wilder Foote of Ann Arbor read the Scriptures and gave the Right Hand of Fellowship; Rev. Ernest C. Smith, of Chicago, made the Installing Prayer and gave the Charge to the People; Rev. Carl Patton of the Congregational Church at Ann Arbor spoke out of a close personal friendship and emphasized the possible co-operation regarding the large things of the Kingdom; Rev. Smits of the Jackson Congregational Church gave a welcome to the city and to the common work the churches have to do. The Installation was followed by a reception to Mr. and Mrs. Curtis.

MINNESOTA.

ST. PAUL.—Unity Church, Rev. John D. Reid. After the summer vacation services were resumed on September 18th. During the summer two of our members, Mrs. Moore and Mrs. Gersting, passed away.

The Liberal Union of Minnesota Women met with us on September 27th. The Woman's Alliance has this year arranged for a series of papers on the growth and development of Unitarianism. The subjects are—"Primitive Unitarianism," "English Unitarianism," "Congregationalism and Early Unitarianism in America prior to Channing," "Channing and his Contemporaries," "Radicalism," "Emerson and Parker," "Great Leaders of Unitarianism," "Church Organization and Development," "Spirit of the Modern Church."

IOWA

SIOUX CITY.—Unity Church, Rev. Manly B. Townsend. November 6th and 7th this church will celebrate the twenty-fifth anniversary of its birth. On Monday evening, November 7th, there will be a banquet, with addresses by members, old and new. It is hoped to make the exercises not only commemor-

ative of the glories of the past, but also prophetic of the greater glories of the future.

The Unity Club began its season's work—the study and reading of Shakespeare's plays—on October 22d.

A Boy Scouts movement that promises large results has been undertaken in connection with the Sunday School work.

ASSOCIATE ALLIANCE.

The first meeting of the Chicago Associate Alliance, for the year 1910-11 occurred at the Church of All Souls, Evanston, Ill., on Thursday, Oct. 6th.

The attendance was good though many familiar faces were missing owing to the large delegation which had gone to the Illinois Conference in session at Geneseo at the same time.

Those who found their way out to the beautiful little Evanston church were amply rewarded by a most interesting program. The meeting was opened with organ music by Miss Harrison after which the president, Mrs. Ernest C.Smith, offered a few words of greeting and introduced the speaker of the day, Mrs. Hibbard of the First Unitarian Church, who read a paper on "Akhnaton, the Heretic King." Mrs. Hibbard succeeded in transporting her hearers, in fancy, not only to the desert sands of Egypt, but to the mysterious past, and caused to live before them, the great, though little known king Akhnaton, who thirty-three hundred years ago succeeded during his brief life-time, in bringing a more spiritual conception of religion to the people of his kingdom, and planted a seed which though almost smothered by the weeds of materialism may have borne fruit in some of the "wisdom of the Egyptians," learned by Moses and passed on by him to the Hebrews. The striking similiarity of the Hymn of Akhnaton to the 104th Psalm gives rise to interesting speculation and surmise.

At the close of the paper Mrs. Philbric pleased the audience with the cheery little song entitled "Smiles."

The routine business of the Association was briefly transacted and the meeting adjourned for a box luncheon.

CORNELIA T. FLEMING Sec'y.

PARKER ANNIVERSARIES.

Under the energetic leadership of Rev. Jenkin Lloyd Jones a celebration of the one hundredth anniversary of the birth of Theodore Parker will be held in Chicago, November 13th–20th. Speakers of national reputation have already been secured. The time and place of the various meetings during the week will be announced in the Chicago papers.

DIRECTORS MEETING.

The Board of Directors of the Western Unitarian Conference met at the Chicago Headquarters Thursday, Sept. 22nd, at 2 P. M. Present, Mesdames Delano and Lynn, Messrs. Hawley, Hosmer, Hull and Smith. The minutes of the last meeting were read and approved. A letter from the Board of Trustees of the Mattoon Church asking that the Mattoon Fund, held at present by the Conference as Trustee, be turned over to the Mattoon Church for the purchase of a building was read and discussed. It was voted that the secretary should make a personal investigation of conditions at Mattoon and report to the Board. Invitations to the Conference for its next annual meeting were considered, both Indianapolis, Ind., and Madison, Wis., having sent such invitations. It was voted to accept the invitation to meet at Indianapolis. The deficit in the Conference treasury was next discussed and the treasurer was authorized to send out a letter to the churches asking for a special contribution to wipe out said deficit. Adjourned at 4 o'clock.

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward, still, and onward, who would keep abreast of Truth;
Lo, before us gleam her campfires! We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

(*Continued from second page of cover.*)

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 1013 W. California Ave.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. M. Rowena Morse. Ph. D.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. Robert S. Loring.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh, 219 E. Monument St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M. Rev Milton R. Kerr.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. J. Lewis Marsh, Colorado Springs.

SOUTH DAKOTA.

BROOKINGS—First Unitarian Society.

KENTUCKY.

LOUISVILLE—Church of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage, The Chesterfield.

WE declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement